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"And they brought unto Him also infants, that He would touch them: but when *His* disciples saw *it*, they rebuked them. But Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." *Luke* xviii.

The Child's Church Service.

"What mean ye by this Service?"

"And they brought young children to Him, that He should touch them; and *His* disciples rebuked those that brought *them*. But when Jesus saw *it*, He was much displeased."

"Feed my Lambs."

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1874.

TO PARENTS.

THIS little manual I have called "The Child's Church Service," because I think even those who take for their rule "The Bible, and the Bible only," cannot gainsay that the service here printed was ordained by Christ Himself, and is the only one (except Baptism) recorded in the New Testament as definitely commanded by our Saviour's own lips. And then regarding the children's right to assist thereat, I would say—See how "Christ commanded the children to be brought unto Him." Note, also, "how He blamed those who would have kept them from Him; how He exhorted all men to follow their innocency;" "how, by His outward gesture and deed, He declared His good-will towards them; for He embraced them in His arms; He laid His hands upon them and blessed them." Who then will be so rashly inconsistent as to say they may not approach as near to Him as we may? I would remind those who respect the voice of the Church of England, of her appeal to the Primitive Church, and of the fact that the Primitive Church suffered children not only to be present, but also to partake of these Holy Mysteries.

I at first intended these pages for my own children, but I have so adapted them that I think any parents, rich or poor, can give this little book to their children if they think fit.

THE COMPILER.

THE whole Communion office is a memorial and representation of our Saviour's sufferings, and of the offering He made of Himself on the Cross.

The priest entering the chancel with his attendants reminds us of our Saviour's going up to Jerusalem to offer Himself upon the altar of the cross.

He then kneels down and prays in silence; this reminds us of our Saviour's prayer for His disciples at His last supper with them.

The choir then sing the introit, or hymn, which reminds us of the hymn which the disciples sang before they accompanied our Saviour into the Garden of Gethsemane.

Here the priest incenses the altar and the acolyte incenses the priest, and the incense may be understood to represent the merit of Christ, for that which gives value, and weight, and dignity to the altar, to the priest, and to the prayers of the congregation, is that they are Christ's, and His merits are there pleaded before the Father by His appointment and in His name; as also every time we say, through Jesus Christ our Lord, we plead His merits, and these merits (symbolized by the smoke and sweet savour of incense) ascend "up before God," "with the prayers of the saints."

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

¶ *SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.*

The priest then leaves the centre of the altar and goes to one side, to remind us of our Saviour's leaving His disciples and going apart to pray; he then says the Lord's Prayer and the prayer for good thoughts, thoughts cleansed from all evil and free from worldly desires. These remind us of our Saviour's prayer in the garden, a pattern to us of heartfelt prayer and Christian submission to God's will. Be careful, my dear child, that you are not inattentive, as were those disciples who slept while Jesus was in pain of mind for their welfare. Their carelessness caused them to fall into temptation, and they ran away when they should have remained with their Master, who was about to give Himself up as a sacrifice for them.

Pray to Jesus that He will receive the prayers and offerings of yourself, your friends, and most especially of the priest now performing this most solemn service; follow each sentence of our Lord's Prayer *in your mind.* It is being *said for you* and for all present. God in Heaven is really and truly your Father; He took you for His child when you were baptized.

When you say, "HALLOWED BE THY NAME," you pray that neither you nor others may profane God's name by using it irreverently, and that those who claim to be Christians may not behave so ill that the enemies of God can point at them and scoff.

And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy

When you say, "THY KINGDOM COME," you pray that God may rule your heart, and the hearts of all persons.

In praying, "THY WILL BE DONE IN EARTH AS IT IS IN HEAVEN," you pray that you and they may always be *obedient* children.

In the words, "GIVE US THIS DAY OUR DAILY BREAD," you ask for food for both soul and body, and a heart contented with your lot.

In saying, "FORGIVE US OUR TRESPASSES," you pray God to forgive all the naughty things you have done or thought.

Before saying the next sentence, "AS WE FORGIVE THEM THAT TRESPASS AGAINST US," you must be careful that you wish well even to those who have hurt you or who have been unkind to you. You must not feel that you would like to serve them as they have served you, and you must not make them angry, but should prevent, as far as possible, their having an opportunity to repeat their wrong-doing; and so, in saying the next sentence, "LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL," you ask that you may be kept from bad company, from anger, from occasions of discontent and peevishness, from love of being thought by your companions very clever, and from all those things which are most often the occasion of your being naughty. God never takes away all temp-

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

tations while we remain living on this earth; but if you try to be good, and ask and pray God *earnestly* (as *earnestly* as you ask your mother and father to give you some of your little pleasures), God will see you safe through the temptations which you have to meet or bear.

The Collect.

In this prayer we confess that we believe God knows our wishes as well as what we say or do, and we ask Him to send the Holy Ghost to put good thoughts in our hearts, so that there may be no room for naughty or silly thoughts of our own.

After the above prayer the priest says over to us God's commandments. After each you pray, "Lord have mercy upon us, and incline our hearts to keep this law." Here you can call to mind how Peter denied Jesus, and how Jesus looked on him in sorrow; and you must understand that Jesus looks at you every time you break His commandments. He said to His disciples, "If ye love me, keep my commandments." If we break them we, like Peter, lay one of the sorrows on Him which He bore in His sufferings in the garden and on Mount Calvary—for He then suffered anguish for all sin, not only what

The Collect.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the* TEN COMMANDMENTS; *and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

had been committed, but what hereafter would be committed till the end of time.

The priest turns and looks upon us as did Jesus upon Peter.

(1.) You are to worship as God, only one God namely, the Father, the Son, and the Holy Ghost, who, though they are three Persons, yet are one God. This is a thing to be believed because God has told it to us; we cannot understand it, because our minds are too small to contain a correct idea of His wonderful power and greatness; the nearest explanation I can give you of this is that, supposing on a table there were three candles, and one was lighted, if from the one lighted the two others are lighted, they would be three candles; but there would be only one light, for all were from one and the same, yet neither was diminished or made less by the lighting of one or either of the others. This is the best explanation I can give you; but you must believe it, and neither now nor when you grow up must you pry too closely into this, for your mind is like a pin-hole in a piece of paper, and you know if you look at a large thing through a small hole, you can see only a part, so God, being much greater than your mind, you can of Him understand but a small part, so we pray, ☞

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(2.) Now, my dear child, I have told you that you cannot understand how great, and powerful, and good God is, and there are many other things you cannot understand, nor can any person, however clever; so you must not try to picture God in your mind in any shape so as to reduce God to your understanding. Some foolish people in olden times made images, and called the image, when made, a god. And so some foolish people now make a picture in their mind, and think God is exactly like the picture they have imagined, and then, because God's way of bringing things to pass does not agree with the actions of the god their imagination had pictured, they grow discontented, and have bad thoughts about God's goodness. This is mental idolatry, that is, image-worship of the mind, and is forbidden by this commandment, a very common sin in these days—pray against it. ☞

(3.) This forbids swearing or speaking of God where the mention is unnecessary. In this commandment is included a warning not to speak of any holy person or thing without reverence. The altar, the church, the font, the vessels for Holy Communion, and all other things dedicated to God, are to be spoken of and touched with reverence. All vows made to God, or made to others in God's presence, are to be performed and kept. For grace to do thus, say, ☞

(2.) *Minister.* Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(3.) *Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(4.) Here we are commanded to rest our minds with the thought of God and of the love Jesus has shown in dying for us, and still shows in praying for us; and with the thought of God the Holy Ghost, who makes us holy so far as we are good and holy; we on Sunday lay our hearts open even more than on other days, that God's Heavenly Spirit may warm and open them. You have seen how the sunshine opens the flowers in a garden and makes them grow; just so does the light and warmth of God's gracious Spirit enlarge and warm your heart.

Beside this, on Sunday you must not forget to worship God with your BODY—for you have a body as well as a soul, and it is God's; you must, because of this, kneel at your prayers, stand up when giving thanks, and sit patiently when you are hearing the Epistle or Letter from one of the holy Apostles read to you, or when God's minister is preaching to you; and having first refreshed your heart with thinking on God's goodness, you may then refresh your body with food and any innocent amusement, such as playing with your toys, or running in the fields or parks, but no lessons or unnecessary work should be done. If you have lessons for Monday, they should be all learned thoroughly on Saturday. Beside this, we are to be mindful of all holy days appointed by the Church. Ash Wednesday and

(4.) *Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

Good Friday—most especially Good Friday—are holy days (but not like most other holy days, days in which to be merry and happy), these days are days of sadness. Good Friday is the death-day of Jesus. If your father, or mother, or little brother died, you would sit down and cry, and think of all the things you had done to grieve the dead one. So on Good Friday we think of the sufferings of Jesus, and mourn for the naughty things we have done to offend Him; so join in the prayer, ☞

(5.) Here you are commanded by God to OBEY. Be careful all your life to cultivate this virtue; it is only the humble and obedient that God will admit to a place in His heavenly kingdom, because self-willed, proud, and quarrelsome people would make even heaven an unhappy place. Therefore, all who enter there have by the example of Jesus to be meek and lowly. Read the life of Jesus, and you may see how humble He was; even though He was great God Himself, and therefore really superior to all the kings and rulers on earth, He never stood up for His rights as people sometimes talk of doing. He did stand up for God's glory—he could then overturn tables loaded with money, and punish those who used the Church, at that time called the Temple, in a profane and wicked manner. Little children show

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(5.) *Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

that they are humble in obeying with readiness whatever their father and mother tell them to do; when a little older they have to obey their school-masters and mistresses, and the clergy appointed to teach them about holy things. Men and women have to obey laws made by the Queen or other governors of England, or of any other country they happen to be in, and so pray, ☞

(6.) This commandment forbids murder, fighting, quarrelling, speaking unkindly to any one, also anger, hatred and revenge; it also forbids your setting a bad example, for by it you may injure another's soul. In another place in the Bible the same commandment is taught in these words "Little children, love one another;" that you may do so, pray, ☞

(7.) In this commandment we are taught to shun and avoid all immodest actions and thoughts, also all immodest companions—books with tales of naughty people, we can always avoid reading these; and where we cannot go away from companions who talk of evil things—as sometimes in a railway carriage, and in some other place we cannot—then if you have a book near you read it with great attention, and you will not hear what is being said; if you have no book at hand, think of something interesting to you and avoid listening. For help to obey this command, pray, ☞

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(6.) *Minister.* Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(7.) *Minister.* Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(8.) This forbids taking or keeping back any thing belonging to another, all cheating in buying or selling, all false representations as to the worth or value of any thing, all ill-gotten goods; it is possible to cheat in saying your lessons, or even when playing; and by this commandment we are obliged to pay what we owe, and pay such a price to those who work for us, that they shall be able to live. This is too often forgotten; pray ☞

(9.) This forbids all false testimony, rash judgment, and lies, and it forbids us speaking ill of any one, even though true, if it be not necessary. If you ever do or say anything not true, even though at the time you believed what you said was true, you must admit your error and let people know what the truth is. For help to avoid what is here forbidden, you pray, ☞

(10.) This commandment teaches us not to long for what is another's. Little children should not want to take away the toys of other children, because they are better or newer than their own, just as grown men and women may not long for the house or money, or the wife or husband, or any thing whatever which belongs to another man or woman. To be kept free from all the sins God has given us commands against, so for help to do all the things He has commanded, we say, ☞

(8.) *Minister.* Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(9.) *Minister.* Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

(10.) *Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

You may call to mind how the Jews falsel accused Jesus of breaking God's commandments He really is the only man who never disobeyed any of God's laws. The Jews in crucifying our dear Saviour, broke most of the commandments They chose Barabbas the thief in preference to Jesus, who was God, thereby breaking the first and second commandments. They sat in judgment and mis-used the authority God had given them, unjustly condemning the innocent, and so taking God's name in vain. They defiled one of the holy days of the Jewish Church, which was called the Day of the Preparation for the Passover, by seizing and crucifying one who was an innocent man, thus breaking the fourth. They dishonoured Jesus, who was sent to rule over them, and thus they broke the fifth. They murdered our Saviour, breaking the sixth. They induced Judas to betray his master for thirty pieces of silver, and so broke the eighth. They accused Jesus of saying what he had not said thereby breaking the ninth. The cause of all these sins was that they disregarded the tenth commandment. They coveted exceedingly earthly grandeur for themselves and for their nation; they would not accept a place in God's heavenly kingdom. All they longed for was earthly grandeur

The priest turned and looked upon us to remind us here, that Christ will turn and look on

us as He did on Peter; but there is another reason also why he turned to us, namely, because he was speaking to us of God's laws; he now turns his back, as he is praying to God for us; he is our spokesman, and we make his prayer our own by saying Amen, which means, So be it, or Let it be so.

Here we pray God that our rulers may not act like the council of the Jews, and like Pilate and Herod, and that they may not do to the Church which is the body of Christ, in a mysterious manner, what the wicked rulers of the Jews did namely, scourge, strip, mock, plait a crown of thorns, finally condemn and put away on false witness, and in known defiance of justice and truth, merely "to please the people," and because they, not knowing what they ask, cry Crucify.

¶ *Then shall follow one of those two Collects for the Queen, the Priest standing as before, and saying,*

Let us pray,

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant *VICTORIA*,

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and govern-

This prayer varies every Sunday, and on other holy days. It is called the collect, because the priest collects the devotions of the people and offers them to God on their behalf. "The collect for the day" usually collects the meaning of the epistle and gospel into a short prayer, and points out the particular truth which the Church

Queen and Go-
)ur, that she (know-
'hose Minister she
ay above all things
thy honour and
: and that we, and
.er subjects (duly
dering whose au-
ty she hath) may
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gh Jesus Christ
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en.

ance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

'hen shall be said the Collect of the)ay.

wishes us to direct our thoughts to on that pa ticular day; for instance, Christmas Day teach that God was made man when Jesus was bor as on this day. Good Friday reminds us of H death on the cross; Easter, of His Resurrection Ascension Day, of His ascending to Heaven Whitsun-day, of the descent of the Holy Gho upon the Church on earth; Trinity Sunda that there are Three Persons but one God, b each Person is God. So after the Church h taught us all the truths we are bound to believ she then proceeds in the collects, and epistle and gospels of the Sundays after Trinity, t teach us the duties we have to perform. I ca not here explain all these, but on each Sunda some especial duty is pointed out, and the clergy man who preaches usually makes this the su ject of his sermon.

In the epistle we have the witness of th Apostles for Christ, not, as in His passion, th witness of His enemies against Him.

In the gospel we recal the journeys of Jesu from Judea to Galilee, from Galilee to Judea and in the week from Pilate to Herod, and fro Herod back again to Pilate. And if in th journey of our life we suffer trouble, the know ledge that the beloved son of God suffered i like manner, is indeed, though sad to hear an read of, yet good cheering news to us.

Immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle.

Then shall he read the Gospel (*the people all standing up*) *saying,* The holy

The book of the gospels is incensed; it is the witness to men of the merits of Christ; and these merits have sent out a sweet savour in all lands wherein the gospel has been preached, calling on men to follow His steps, so that their prayers and their alms may go forth as sweet smoke from hearts which burn as He speaks to them in the way.

While the incense is burning the choir sing:

GLORY BE TO THEE O LORD.
GLORY BE TO THEE O LORD.

GLORY, GLORY, GLORY, GLORY BE TO THEE, O LORD.

In some churches after the Gospel is said or sung:

THANKS BE TO THEE O CHRIST.

When you say the Creed, think how Jesus was mocked by Herod. He and his soldiers pretended to render Him the homage due to a king, putting on Him a royal purple robe.

Gospel is written in the — Chapter of —— beginning at the — Verse.

And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God

Beware that you do not mock Him, for it i
great mockery to say, " I believe in Je
Christ," and to call Him "Our Lord," w
leading a life quite unlike His, and in direct
obedience to His commandments. Christ s
"Why call ye me Lord, Lord, and do not
things that I say?"

of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made, Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into Heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of Sins, And I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

All these sentences are passages taken out of the Bible, either direct commandments of God, or encouragements and promises from Him. It is usual for only one[1] to be read by the priest, the choir then repeat it; and the reason for their singing it is, that in most of these sentences of Scripture there are glorious promises attached; and even where no promise is mentioned, yet Christ has given a promise to all who perform the duties commanded in these sentences, that He will reckon what has been done to the least of His brethren as given or done to Himself; and that even a cup of cold water given in His name shall in no wise lose its reward.

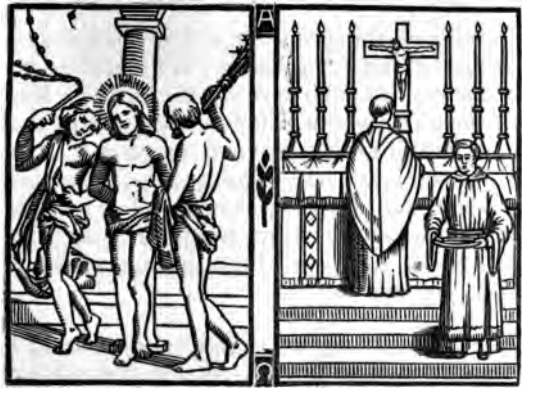
In the offertory sentences we recall to mind Jesus scourged by Pilate's soldiers.

Jesus, though Lord of lords, and King of kings, suffers every insult without murmuring, in order that He may glorify His Father which is in heaven.

Jesus is stripped of even His clothes, but lays

[1] Only one of the sentences is usually said and sung. When it is finished the prayer at page 55 follows immediately after it.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*



LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt,

up treasures in heaven.

Jesus gives of the pain and anguish of His body for the good of men; and so should we labour for them.

Jesus in all things did the will of His Father in heaven, and suffered patiently; He therefore was the first man to enter into the kingdom of Heaven, and those who will follow His example shall follow Him into that heavenly kingdom.

Zacchæus gave half of his goods. Jesus gave His whole life. There are, however, few who give as much as Zacchæus, but whatever at any time is done for the poor, Jesus has promised to reckon as given to Himself.

Christ was a king who fought against Satan to recover us as His subjects. We as His subjects are bound to support His Kingdom, the Church.

Again, Christ has planted a vineyard, that is, the Church. We are the vines planted in it, and we are bound to yield the fruit of good works—love to our neighbours, and the like. The last sentence means, that Christ is the shepherd, we are the sheep; He feeds us with ordinary food

and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

St. Matt. vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor. ix.*

for our bodies, and our souls with mysterious or mystical food in the sacraments. We are to yield Him milk for the sustenance of His body, and you know the Church is the body of Christ here spoken of; we are, therefore, to contribute to the support of the Church.

This means much the same as the one preceding. Christ, by His ministers, the clergy, supplies to us spiritual food. We in our turn ought for Christ's sake to supply them with earthly food, and necessaries for God's service. The Jewish priests, by God's express command, had for their own eating a portion of the sacrifices offered to God; what was necessary for His priests He counted given to Himself. So Jesus Christ appointed that the ministers of the Church should live out of the tythes and offerings of the parishioners and congregation.

You know if you put two seeds into your garden only two plants at most will come up; so if you give little to God, God will only reward you for that little; God does not force you to give, but He loves those who are *glad* to give.

This, again, teaches the duty of paying for the Church and the clergy, and it cautions, that God knows exactly whether we give willingly or no, and will only reward or accept accordingly.

This would bring to our mind that that which we have only belongs to us while we live, and

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.
1 *Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all

that we should not delay to use it, else we may die and have no use of it. It tells us we are to do good to all men, even the heathen, or those who live like heathens; but we are in an especial manner to do good to good Christian people.

This explains that good people, even though they are poor, if contented, are rich indeed, for they have enough to last them to eternity; while those who are rich and not good are like a man who has more than he can eat to-day, but knows that he will be to-morrow and the next day where he can get nothing. Death is the porter at the gate of the inn of this world: he strips all, so that they can carry nothing out of the inn with them.

This tells those who have it in their power to give alms, that they thereby are laying up store for that day when they will have to show that what has been lent to them by God has been used for His glory and the good of His kingdom, the Church; and so they shall attain to a life which is not lent, but given.

This tells us that what we have done for the glory of God's name, or for love of Him, or whatever we have done for Christ's brethren, shall not be forgotten by God.

Another exhortation to do good to our brothers, and that what we deny to ourselves and give to them, God accepts as sacrifice to Himself.

men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.
1 *Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim. vi.*

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.
Heb. xiii.

This tells us what you can really understand if you will truly think of God as your Father and the Father of all Christian people, and, in a certain sense, of all people in the world. Supposing your father was to send you and your little sister a long journey by yourselves, and gave into your care just enough for you both to eat; and when you had travelled a long distance you became very hungry and ate up all that you had charge of, giving none to your little sister, and so she fainted, and you left her behind, and came home by yourself and told your father you loved him very much. Do you think he would believe you? No, he would tell you that you did not love him, else you would have loved his child, who, besides being his child, was your own sister, he would tell you he would have nothing to say to you, and would disown you. So God, who is a real Father to all His children, cares especially for those who are poor and needy, for they, like the younger children in your own home, require most care.

Here you are told to "give alms of your goods," and besides this is added, "and never turn your face from any poor man;" so that even if you were so poor that you had no goods to give, yet you must not turn your face away; you must, whether rich or poor, give him your sympathy and whatever help is possible, and then God will never turn away from you.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John iii.*

Give alms of thy goods; and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee.
Tobit iv.

This tells us, if we are rich we are to give plenteously. Zacchæus, a rich man, gave *half.* St. Barnabas, another rich man, gave ALL. A certain poor widow gave ALL. So if you have much or little, it matters not, so that it is given gladly and *diligently*—that is to say, that in giving you find out, as far as you can, that what you give will be useful; and so you will gather a good harvest for the seed which you have buried in God's field, the Church.

You see, in pitying the poor in deed as well as in thought, God tells you that you lend to Him, and that He will repay: will not you trust Him?

Here is another promise made by God to deliver out of trouble those who out of trouble would deliver others. And all are poor and in trouble when death is stripping them; and none can deliver out of that trouble but God.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do ıy diligence gladly to give of that little: for so atherest thou thyself a good reward in the day f necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto ıe Lord: and look, what he layeth out, it shall ɜ paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick ıd needy: the Lord shall deliver him in the me of trouble. *Psal. xli.*

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

Here the bread and wine are presented before God as an oblation or offering, and as nothing we could offer to God could have any worth of its own, we plead Christ and His merits, and we ask God to accept our offerings for Christ's sake, and the bread and wine are incensed to express this both to God and man, just as we kneel when we pray, whether alone in our room when no one but God sees us, or when we pray and acknowledge God before man in church.

In this prayer we pray for all men, and give thanks for all men, those who are living, those who are dead, and those who shall be born hereafter. We pray God to accept our alms, that is, the money we have just given, and the oblations also, that is, the bread and wine which are offered in the service, and which become the body and blood of Jesus Christ in a way we cannot understand, but can and must believe, Jesus Christ having most distinctly told us that such is the case. You cannot now understand how the food you eat is turned to blood in your body, nor how you can by a magnifying glass draw down heat from the sun so that it will burn your hand without in any way taking from the sun any of its substance or heat. There are many things we must believe and act upon, although of our own experience we know nothing about them; for if you went into a garden where there were many different

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make ıyers and supplications, and to give thanks,

herbs, you would think, if not told otherwise, as they all grow from the earth, that probably if one was good for food, another would be so likewise; yet if you asked the gardener he would tell you that one would nourish your body, while another would kill you. If you were like the conceited people who say they will only believe what they can prove, you would take and eat the poisonous herb, and it would kill you for your want of faith, and so prove your folly. In this prayer we pray for the Church and all who are in authority, that they may truly and without undeserved preference administer justice, punish wickedness, and uphold and maintain justice and true religion, and that they may not, as did Pilate, deliver over a just man or a good cause because wicked men make a tumult or riot against a good man or a good thing or a great truth.

Christ came into the world to proclaim truth. One of the truths He taught was that He was the Son of God and the King of the Jews; this the Jews would not listen to, so they got their ruler, who was a heathen, to consent to crucify Him. Christ entrusted to His successors the duty to proclaim this and other truths. Some men would gladly silence Christ's messengers who proclaim that He is God and their King. Pilate crucified Christ, but did not stop the proclamation of the truth; worldly men (the Jews of this time) endeavour to silence the Church by various means.

for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O Heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly

If there be no alms or oblations then shall the words [of accepting our alms and oblations] *be left out unsaid.*

Pray that the Church and the Truth may prevail, and follow in this the good example of those servants of Jesus Christ, who, having contended for His honour and holy name in this life, have departed in faith, to live with Him whom they had fought for.

This is an invitation to all those who have been confirmed to come to receive the Sacrament of Christ's Body and Blood under the form of bread and wine.

You will notice that to receive, you must be in love and kindness with all, you must resolve to live in purity and penitence. Penitence means without pride, feeling sorry that you are not so good as Jesus was, and intending to copy Him as near as you can, God helping you to do so in answer to your prayers. Before going up you must confess your sins, and approach with great humbleness, as God is present where you are going, He is nearer to you than at any other time, He is received as a guest by you; therefore the house (your body and soul) should be cleaned, and made tidy and cheerful, freed from sin, and made beautiful by love.

:ech thee of thy goodness, O Lord, to com- and succour all them, who in this transitory are in trouble, sorrow, need, sickness, or any :r adversity. And we also bless thy holy ne for all thy servants departed this life in thy ı and fear; beseeching thee to give us grace o follow their good examples, that with them may be partakers of thy heavenly kingdom: nt this, O Father, for Jesus Christ's sake, only Mediator and Advocate. Amen.

Then shall the Priest say to them that ome to receive the holy Communion,

'E that do truly and earnestly repent you of your sins, and are in love and charity with r neighbours, and intend to lead a new life, fol- ing the commandments of God, and walking ı henceforth in His holy ways; Draw near ı faith, and take this holy Sacrament to your fort; and make your humble confession to Al- hty God, meekly kneeling upon your knees.

Then shall this general Confession be nade, in the name of all those that ire minded to receive the holy Commu- nion, by one of the Ministers; both he ınd all the people kneeling humbly upon their knees, and saying,

Here we acknowledge God to be maker of things and judge of all men. We say h sorry we are for our many sins of thought, a word, and act, or deed, all which offend His m jesty and deserve His punishment. But beca we are sorry (and you must try to feel rea sorry), we ask for forgiveness for Jesus' sa and also for help to keep us good, to the gl and honour of His name.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee, In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Here the priest declares for God, and in God's name, that all those who had confessed their sins, and were *as sorry* for their sins *as they said they were*, are forgiven, and that the sins confessed and forgiven need not now make them fear to approach God's throne; He suffers a man to take away the cloud which prevented our touching Himself, even as He allowed the hands of still more unworthy men to strip Him for us on His road to Calvary.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Here we picture to ourselves Jesus laden with His heavy cross, and the priest who here stands in Christ's stead, has on his back a cross; and in Christ's name he bids all who, like Christ, have a heavy burden of sin,[1] to come to Christ and He will refresh them. Simon of Cyrene carried Christ's cross part of the way to Calvary. Christ will carry your cross so soon as you will come to Him and ask Him to relieve you of it.

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[1] (Christ's burden was the cross, or our sins.) The burden of sin we bear is our own. How dull and unhappy you feel when you offend your mother or father. When you offend God it is worse, and you ought to feel more sorry.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.
St. Matt. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.
St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim. i.* 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 *St. John ii.* 1.

Try to feel a real love to God the Father for giving His Son for us, to God the Son for giving Himself to suffer death upon the cross for us, and in gratitude we say,

We *were* desired to feel in our heart and soul thankful; *now* we are to express our thanks with bodies and lips. It is indeed meet and right to do so.

Here the priest repeats the response of the people, for the people, showing how deep an impression this should make in our hearts.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the ord.

Priest. Let us give thanks unto our Lord od.

Answer. It is meet and right so do.

‖ *Then shall the Priest turn to the Lord's Table, and say,*

T is very meet, right, and our bounden duty, that we should at all times, and in all places, e thanks unto thee, O Lord, Holy Father,[1] mighty, Everlasting God.

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[1] *These words* [Holy Father] *must be omitted on* Trinity-nday.

And he declares that we are not by ourselves, but that we are in company (or communion) with the saints and angels of all time and of all places in praising and making great the fame of His mercy.

Here we burst out, in accordance with the priest's declaration, in that Song of Praise which St. John has told us the four-and-twenty elders sing in heaven, namely, ☞

After the Sanctus or Holy, Holy, Holy, say to yourself,

BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD: HOSANNA IN THE HIGHEST.

In some churches the above is sung by the choir; if it is sung, join in the singing.

¶ *Here*[1] *shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we aud and magnify thy glorious Name; evermore raising thee, and saying,

Holy, holy, holy, Lord God of ıosts, heaven and earth are full of thy ;lory: Glory be to thee, O Lord most High. *Amen.*

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[1] Here at Christmas-time, Easter-tide, Ascension-time, Whitsun-tide, and on Trinity Sunday, the priest says a ew extra sentences. They will be found at the end of his book printed crossways; the time each is used is laced against each.

This prayer should make us very humble. it we say we are unworthy to go up to re Christ's body, or even to come to the me part of His Church, farthest from the alta represent to God Christ's Body and Bloo memory of Christ's own offering of Himse Calvary.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our n righteousness, but in thy manifold and great rcies. We are not worthy so much as to her up the crumbs under thy Table. But ou art the same Lord, whose property is alys to have mercy: Grant us, therefore, graus Lord, so to eat the flesh of thy dear Son sus Christ, and to drink his blood, that our ful bodies may be made clean by his body, d our souls washed through his most precious od, and that we may evermore dwell in him, d he in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

The priest here prepares to celebrate t most solemn part of the service. When the pri touches the plate which is called the paten, reminds us of Jesus being laid hold of t the soldiers who laid Him down on the cross the priest here lays down Christ's body on t altar. He is handled by men unworthy to tou even His clothes, and after they have receiv Him and He is made one with their souls, they t often sin again, and thus drive nails (their sin into what He has made part of Himself, the han and feet of His body.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was

Here we see, remembered, and represented before God the Father, the lifting up of Jesus on the cross; and here we see Jesus torn and jerked in that raising of the cross from its place on the ground to its upright position.

rayed, (*a*) took Bread; and, en he had given thanks, (*b*) he ke it, and gave it to his dis- les, saying, Take, eat, (*c*) this ny BODY which is given for ı: Do this in remembrance of

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread.*

Here we recall the blood which trickled down as Jesus hung on the cross, and the sweat which was mingled with it through His great agony.

"Do this," means not only "do," but "offer this," and in so doing the priest makes a memorial of Christ's sacrifice. Now it is finished, and Christ is, as it were, hanging for men to gaze on.

The choir and congregation therefore sing the Agnus Dei, as followeth,

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: HAVE MERCY UPON US.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: HAVE MERCY UPON US.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD: GRANT US THY PEACE.

or some hymn of the same meaning.

After Christ is thus, as it were, exposed to our view on the cross, the priest takes the blessed Sacrament from the altar, like as Christ was taken from the cross.

ise after supper he (*d*) took
p; and, when he had given
, he gave it to them, say-
rink ye all of this; for this
my BLOOD of the New
nent, which is shed for you
· many for the remission of
Do this, as oft as ye shall
t, in remembrance of me.
1.

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

en shall the Minister first receive Communion in both kinds himself,

He then delivers the Sacrament to those he has pronounced as made just in the absolution given them for Christ's sake.

Here we are reminded of Christ's body being given to Joseph of Arimathea, who was a good man and a just one; to be buried in his own new tomb; like as those who now communicate were made clean new tombs by the absolution given by the priest.

and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed: beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

Here we say again the Lord's own prayer; and we can imagine how His blessed mother and the sorrowing disciples prayed while He lay in the tomb three days.

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy ngdom come. Thy will be done in rth, As it is in heaven. Give us is day our daily bread. And for-ve us our trespasses, As we forgive em that trespass against us. And ıd us not into temptation; But de-er us from evil: For thine is the ngdom, The power, and the glory, ɔr ever and ever. *Amen.*

¶ *After shall be said as followeth.*

O LORD and heavenly Father, we humble servants irely desire thy farly goodness merciy to accept this our rifice of praise and nksgiving; most nbly beseeching thee

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries,

t, that by the
nd death of thy
sus Christ, and
faith in his
ve and all thy
Church may ob-
mission of our
l all other bene-
is passion. And
offer and pre-
o thee, O Lord,
es, our souls and
to be a reason-
oly, and lively
e unto thee;
beseeching
at all we, who
takers of this
mmunion, may
illed with thy
nd heavenly be-
n. And al-
we be un-
, through our
d sins, to offer
ee any sacrifice,
beseech thee to
his our bounden
d service; not

with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through

On the third day they changed from prayer to praise, when they learnt that the tomb could not enthrall (or hold) Him; we in like manner sing the Song of Praise, first sung by the Angels at His birth, and here repeated by us, in memory of His resurrection, which is in a way a second birth, ☞

weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will to-

ls men. We praise thee, we bless
, we worship thee, we glorify
, we give thanks to thee for thy
t glory, O Lord God, heavenly
;, God the Father Almighty.

Lord, the only-begotten Son
Christ; O Lord God, Lamb of
, Son of the Father, that takest
r the sins of the world, have
:y upon us. Thou that takest
r the sins of the world, have mercy
ı us. Thou that takest away the
of the world, receive our prayer.
u that sittest at the right hand of
the Father, have mercy upon us.
or thou only art holy; thou only
he Lord; thou only, O Christ, with
Holy Ghost, art most high in the
y of God the Father. *Amen.*

hen the Priest (or Bishop if he be

The priest before he leaves the church blesses the congregation, as Christ before He left the earth lifted up His hands and blessed His disciples. They went forth to convert the world by miraculous deeds of love and faith. Imitate them so far as you can, and show that you have been in the presence of Christ, by being more gentle to the sick or the poor, more humble and obedient to your parents, and to those who have the care of you, whether servants or teachers.

present) *shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in e knowledge and love of God, and of his Son sus Christ our Lord: and the blessing of God mighty, the Father, the Son, and the Holy ıost, be amongst you and remain with you vays. Amen.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *&c.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *&c.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *&c.*

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *&c.*

Upon the Feast of Trinity *only.*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *&c.*

After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

EXHORTATIONS TO COMMUNICATE.

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall religiously and devoutly disposed the most comfortable sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great danger of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, or after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word or deed, there to bewail your own sinfulness, and to confess yourselves to

Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present;

and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your

heads for the same; when ye wilfully abstain from th Lord's Table, and separate from your brethren, who com to feed on the banquet of that most heavenly food. The things if ye earnestly consider, ye will by God's gra return to a better mind: for the obtaining whereof w shall not cease to make our humble petitions unto A mighty God our heavenly Father.

¶ *At the time of the celebration of the Communion, the Com municants being conveniently placed for the receiving the holy Sacrament, the Priest shall say this Exhortatio*

DEARLY beloved in the Lord, ye that mind to com to the holy Communion of the Body and Blood our Saviour Christ, must consider how Saint Paul exhortet all persons diligently to try and examine themselves, befo they presume to eat of that Bread, and drink of that Cu For as the benefit is great, if with a true penitent hea and lively faith we receive that holy Sacrament; (for the we spiritually eat the flesh of Christ, and drink his blood then we dwell in Christ, and Christ in us; we are or with Christ, and Christ with us;) so is the danger grea if we receive the same unworthily. For then we are guilt of the Body and Blood of Christ our Saviour: we eat an drink our own damnation, not considering the Lord Body; we kindle God's wrath against us; we provok him to plague us with divers diseases, and sundry kinds death. Judge therefore yourselves, brethren, that ye b not judged of the Lord; repent you truly for your sin past; have a lively and steadfast faith in Christ ou Saviour; amend your lives, and be in perfect charity wit all men; so shall ye be meet partakers of those holy my teries. And above all things ye must give most humb and hearty thanks to God, the Father, the Son, and th Holy Ghost, for the redemption of the world by the deat and passion of our Saviour Christ, both God and man

who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

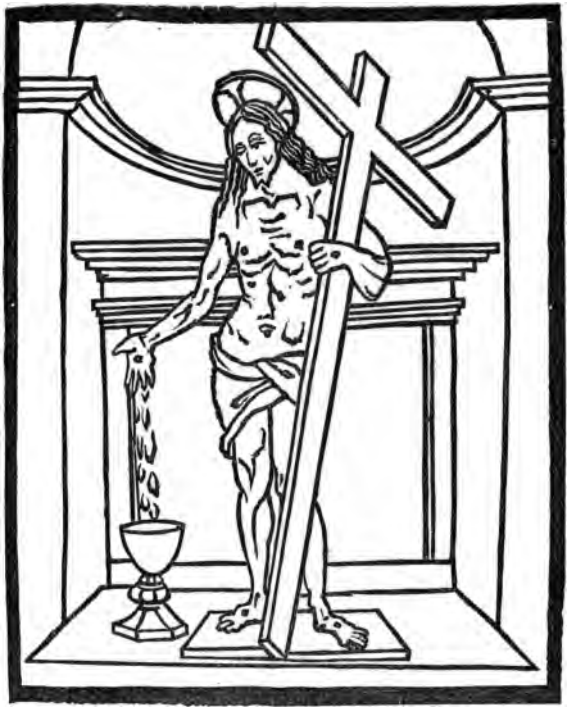
Note on the Exhortations and Last Words.

Do not shrink from special confession before God's minister, if you yourself, in your own heart, know that it would be a right and good thing for you:—the very shame of face to which such a confession may put you, will deepen your repentance and make you more sensible of the real character of sin; and afterwards you will feel that you have God's blessing with you, and that the dark cloud has passed away, which hung so long between your soul and God. Read what the Prayer Book says in the preceding Exhortations. Is it not a happy thing, whatever the past may have been, to feel that you have done all you can to set it right, and to humble yourself for it? It is often secret sins—sins against the Seventh or Eighth Commandment—which most need confession. But use your own judgment and your own conscience for yourself in this matter. If you can come with a quiet mind to

Holy Communion, do so; if not, then, at any rate, neither sin nor Satan keep you back from God who lo you;—make up your mind to one struggle—burst throu their bonds—confess your sin, and your soul will h escaped from Satan's gloomy bondage, "like a bird fr the snare of the fowler."

While other persons are communicating, continue kn ing (unless you are tired) and offer your own spe prayers then to God—for yourself, your friends and re tions, and all present in church, and all others whom y know.

Remember that our Lord is specially present in Sacrament in a way in which He is not present elsewhe and, therefore, special reverence and honour are due that Presence. And this you may partly understand follows:—God is present everywhere, at all times, and all places—and yet He was present in Judea in the Per of the Man Christ Jesus, in a way in which He was present elsewhere;—and, just so, our Lord, as God, present everywhere now, but He is present in the Sac ment in a way in which He is not present elsewhere, that is the very pledge of His Incarnate Presence here earth with us; so that when you duly receive the Sac ment you become "One with Christ, and Christ w you."



Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. *Heb.* c. 8.

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